





In two settlements through which we passed, churches could be formed; in one place, 12 or 15 members, and in the other place 10 members might be gathered. But it is in vain to form churches, without some arrangements to procure a preacher.

We want something like an itinerant society formed. Some would subscribe, but the brethren who are in favor of that plan, think it is not time yet.—You can hardly conceive of the violent opposition there is to missionary operations. We are laboring with all our might to impress on the minds of our brethren, that being a missionary, or not being one, ought to be no bar to fellowship.

I think a Baptist monthly periodical, at a dollar a year, if published in this state, would succeed. If it could be sustained for one year, I think it would prosper.

From the Christian Gazette.

### THE LOGIC OF ROMANISM.

Exemplified in a conversation with one of her subjects.

In a recent conversation with a Romanist, who, it is thought, had formerly been studying for the ministry, the following things, for and against Romanism, were brought upon the carpet:

**Pro.** Pray, sir, said he, with an air that seemed to indicate the anticipation of an easy and complete triumph, what claim can you Protestants have to being the church of Christ; you, whose church had no existence before the apostate Luther? The Roman Catholic church was the first church, and, of course, must be the church of Christ.

**Con.** How do you prove, my friend, that our church had no existence before the time of Luther?

**Pro.** Why, the very word *Protestant* was unknown as designating a particular sect, before that time; and as yours is the Protestant church, so also, most your church have been unknown and non-existent before Luther.

**Con.** If this is the logic by which you prove that the Protestant church is not the church of Christ, I shall use the same to prove that yours, the Roman Catholic church, is not the church of Christ; because the word *Roman Catholic*, and the sect designated by that name, were unknown for many centuries after Christ. Here we are, then, upon this argument, precisely even.

I shall now prove to you, from the doctrine of your own church on baptism, as well as from scripture, that the Roman Catholic church was not, but on the contrary, that the *Jerusalem Catholic* church was the first church.

If your doctrine on baptism be true, it is impossible that the Roman Catholic church can be the first church, because you hold that baptism is the door by which men enter into the church: "Janua qua in Ecclesiam intratur." Theod. Dens. de baptismo, prem.

If baptism is the door of entrance into the church, and we willingly grant it is, this door was open long before the gospel was even heard of at Rome. Read the first and second verses of the 4th chap. of the gospel of John, and you will find that many were baptized by the disciples before the church was established at Rome.

I maintain that the *Jerusalem Catholic* church was the first church, and not the *Roman Catholic* church. I prove my assertion by the word of God; you have no proof for yours, but the Bulls of Popes. Thus Christ, after his resurrection, appearing to his disciples, commands them, saying, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." That repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. Luke xxiv. 47, 49. Mark well, our Lord does not say, beginning at Rome, but at Jerusalem.

Again: When the dispute arose at Antioch, concerning circumcision, "Paul and Barnabas were sent to Jerusalem unto the Apostles and Elders, about this question, \* \* \* and when they were come to Jerusalem, they were received of the Church and of the Apostles and Elders." Acts xv. 2, 4. They were not sent to Rome. There was no church there. Paul was the first Apostle who visited Rome; and he did not visit it till many years after this. (See Acts xxvii.) Christ never was at Rome, and he expressly commanded his Apostles, saying, "Go ye into all the world, and preach the Gospel to every creature." Matt. x. 5. Go not to Rome.

Thus, my friend, you see that your priests are deceiving you, in saying that the *Roman* church was the first church, and the head and mistress of all churches. The fact is, that Rome was among the last of all the churches that were established after the death of Christ. Strange, that you will believe your priests in preference to the word of God.

I have proved from scripture, that the church was first established at Jerusalem. Consequently, your church, which maintains that the Roman church is the first church, and the mistress of all churches, cannot be the church of Christ, because the church of Christ cannot lie; for "the Church is the pillar and ground of the truth." 1 Tim. iii. 15.

The church of Christ at the present day, and in every age, must be that church whose doctrine is conformable to the word of God, as delivered to us in the sacred scriptures. This, it is presumable, you will not pretend to deny. Now, there have always been men who have protested against the errors and corruptions of the Roman Catholic church, and who have taken the word of God as their rule of faith and conduct. It is they, therefore, who have constituted the Christian church, be their local or circumstantial names what they may. In the great day of a full retribution, it will not be asked, "were you a Roman Catholic or were you a Protestant?" but, "were you a Christian, a faithful follower of Christ?"

**Pro.** How can you Protestants expect to be saved, unless you eat the flesh of Christ, and drink his blood? For he says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John vi. 53.

**Con.** Christ, indeed, does say, that "he is the bread of life, \* \* \* the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." John vi. 48, 50, 51. But Christ here speaks of a spiritual or figurative eating. Your doctrine is, that in the sacrament there is the true, real, and substantial body of Jesus Christ; the same body that died upon the cross, with his blood, life, soul, and divinity; and that he is eaten, not spiritually, or figuratively, but corporally, really, substantially, wholly, just as he was. The bread, however, which Christ was speaking of, was that which came down from heaven, and not his body, which never came down from heaven, but out of the womb of the Virgin Mary. Christ's body, as you know, and do not deny, never went up into heaven till after his death; how, then, could it be that bread of which he was speaking, which he tells us came down from heaven? Moreover, he says, "If any man eat of this bread he shall live forever," and not die." That is, he shall not die in sin, but shall live forever in righteousness. But neither you nor your church pretend to say that every one who receives the sacrament of the Lord's Supper shall be saved and live forever.

Therefore your doctrine and Christ's, in regard to this sacrament, are diametrically contrary. Which are we to believe? The Pope or Christ? For my part, I shall believe Christ, believe you whom you will.

"Let God be true, and every man a liar." Christ says, "If any man eat of this bread, he shall live forever." Now, we are bound, (that the words of Christ may be true) to understand the eating and drinking of the body and blood of Christ in the sacrament, in a spiritual or figurative sense; or else all who eat and drink must be saved. An easy way, this, of obtaining salvation, and in direct opposition to Paul, who declares, that "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. xi. 29.

Christ himself, in the context, explains his meaning. He shows us that it is not eating bread or flesh, or drinking wine or blood, that will give us everlasting life, but that it is faith in him alone. "He that believeth on me, (says he) hath everlasting life." And again: "It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are Spirit and they are life." John vi. 47, 63.

The doctrine of the Roman Catholic church is that the sacrament of the Lord's Supper (the Eucharist, as they call it) was instituted by Christ, at the last supper previous to his sufferings on the cross; that the bread and wine are transubstantiated, by the priest's pronouncing "hoc est corpus meum, &c.," into the real body, blood, soul and divinity of Jesus Christ; and that the mass, or sacrament, is a true, proper, and propitiatory sacrifice for the living and the dead. So says the Council of Trent, Sess. xiii. cap. i. can. 1. Sess. xxii. can. 3.

Now, if this sacrament be a propitiatory sacrifice, as the Roman Catholic church affirms, it could not have been instituted by Christ at the last supper; because, at that time, he had not yet been offered up in sacrifice. He was not offered up as a propitiatory sacrifice for sin until the following day; therefore, the Roman Catholic church errs in defining it a propitiatory sacrifice.

This church admits that the body of Christ is incorruptible, and reaches that after the consecration, nothing remains of the bread and wine, but the species or appearances. There is then present in the sacrament, no other substance but the body, blood, soul, and divinity of Jesus Christ. Theod. Dens. de Eucharistia. N. 28. Trid. Sess. xiii. can. 2.

This being the doctrine, my dear friend, I think I have got you into a dilemma, from which all the priests, bishops, and popes in the world cannot extricate you.

Let a priest consecrate for you, every morning, a pint of wine, and a pound or two of bread—do you not think that this would nourish your body, and that you could live upon it?

**Pro.** Why, certainly I could.

**Con.** If you had answered me no, I was ready to prove from your own doctrine that you could, and would be nourished by it. For the Roman Catholic church declares that the species or appearances of the bread and wine which remain after the consecration, nourish the body of him who receives the sacrament. "Species panis et vini consecrate sumpta nutriunt." Theod. Dens. de Eucharistia. N. 26. Pray tell me, then, upon what is it you would live? what would nourish your body? It could not be the body of Christ, for it is incorruptible; it cannot be acted upon by the power of digestion; cannot pass into your blood. It could not be the bread or the wine that would nourish your body; for, if your doctrine be true, after the consecration no bread nor wine remains. Tell me, then, by what would your body be nourished?

**Pro.** Why, I would live upon the appearances! **Con.** Well, if you can live upon appearances, and forsooth, Holy Mother says you can, let us try the experiment. I will place a piece of beef, or if you choose, a bottle and a loaf of consecrated wine and bread, upon the table in one corner of the room, and you shall place yourself in the opposite corner. You may have the appearance of the beef, or the consecrated bread and wine, before you, as long as you choose. I, at the same time, will take a bottle of wine, and a loaf of bread, consecrated or not consecrated, and sit down in the other end of the room. I, however, as it is not my doctrine that I can live upon the mere appearance of a thing, will nourish my body by actually eating and drinking, every day, the bread and wine. Now, which of us, do you think, would live the longer? I, in eating and drinking the bread and wine, or I, in merely feasting on the appearance of them?

**Pro.** O, it is vain to reason! I see I can never convert you, and you can never convert me!!

Thus ended this familiar colloquy.

Now, my Roman Catholic brethren, priests and all, don't smile at the dilemma that this poor brother of yours was in, for you are all in the same predicament. If you are still determined to fasten your faith to Holy Mother's apron strings, she will lead you into the same labyrinth of absurdity, and finally to destruction itself. Money and honor—if they were out of the way, the leaders might be converted.

Your sincere friend,

SAMUEL B. SMITH.

From the N. Y. Bap. Register.

### LETTERS FROM EUROPE. No. I.

FROM OUR CORRESPONDENT IN GERMANY.

HALLE, Jan. 18, 1834.

The university of Halle has no place of worship attached to it; it has, however, a morning service once in two weeks, in one of the principal churches in the city. The preacher, who is appointed by the King of Prussia, was Prof. Marks; but when Dr. Tholuck came to Halle, and was appointed associate preacher, he drew so much larger audiences than Prof. Marks, that the latter resigned. Dr. Tholuck is no where greater than in the pulpit. Standing almost alone in his evangelical sentiments, he attracts throngs of Rationalists to hear his melting appeals in behalf of a "religion pure and undiluted." The first discourse which I heard from him was upon Luther's birth-day. He preached like a reformer, and it seemed as if the congregation were ashamed of having departed so egregiously from the standards of the faith. The next time that he preached, it happened to be the Lutheran festival in memory of the dead; and though he is no admirer of such pagan rites, he did not hesitate to seize the opportunity to give solemn counsel to the living. The hymn which was selected for the occasion was the celebrated "Dies Irae," or The Last Judgment, by Celano, of the 13th century. It is a masterly production, and must live as long as Christianity endures. It was impossible to refrain from tears, when at the 7th stanza, all the trumpets ceased, and the choir, accompanied by a softened tone of the organ, sang these touching lines:

"Quid sum miser tunc dicturus,  
Quem patronum rogaturus,  
Quam vix justus sit securus?"

Though there are ten different German versions of this hymn, none of them reach the beautiful simplicity of the original. Both Goethe and Scott have introduced parts of it into their poetical works, and the most distinguished modern composers have set it to music. At the time of the university ser-

vice, the assembly was immense. We went very early, in order to obtain a seat, and found hundreds crowding about the passages, before the doors were opened. At the door, we obtained the printed sheet containing the hymns and responses for the day. The services commenced by singing two stanzas, in which the whole congregation joined. The Germans, it is well known, are a musical people. The cultivation of the voice is with them a part of education; and when in church, the old and young all pour out their song together, it seems to touch a chord of public sympathy, and to operate somewhat like the old national songs of the Swiss mountaineers. We sat directly in front of the pulpit, and when the congregation paused, we could just hear at the altar of our extreme left, the accents of the preacher, uttering the Lord's prayer; then suddenly, voices of melody broke upon our ear from the orchestra in the gallery of the opposite extreme of the house. The preacher and the choir were facing each other, and responding, while the whole congregation, standing, occupied the vast space between. The words are generally some of the most impressive and poetical parts of scripture, and the music of a select character. The choir, which is trained with great care, consists of men and small boys. I must confess that no human voice produces upon me so fine an effect, as the cultivated voice of a boy. It is not, indeed, so deep and rich in the expression of human passion, as that of a man, nor has it the various power and compass of a female voice. But in those light and shrill tones which wait the spirit upward, it is unique and unrivalled. As artists select the forms of boys as the best ideal of angels' forms, so may the music of their voices be selected as the best ideal of seraphic music. It is not difficult to fancy that such sounds were heard on the plains of Bethlehem. During the responses, the organ was silent. Then followed that which is called "the chief song," in which every thing that could utter a sound united. In these shouts of the multitude, and tumultuous clangor of instruments, which appear like an attempt to carry the heart by storm, there is, in my opinion, something too gross and physical to have the happiest effect. The chorister acted a kind of pantomime, which was designed, I suppose, to direct the choir, which made him appear like a harlequin.

Before the hymn was concluded, the preacher was standing in the pulpit in true German style, in a fixed posture, with his hands clasped before his breast, and his eyes turned upward, and produced, I hope, a happier impression upon others, than upon the writer. After a few words of introduction, the text was announced, and the congregation rose when it was read. Sometimes the introduction of the sermon is from another passage of scripture, and then a hymn intervenes between the introduction and the sermon. Not long after the commencement of the discourse, the little velvet bag, fastened to the end of a rod, with a small bell, passed through the congregation, and every one casts in his mite. Why the time of sermon should be chosen for this business I cannot divine. But here ended all that could be offensive to one's taste and piety; and now one of the most devout Christians, and a distinguished scholar and critic, came forth to act a part which his greatest strength lies. His familiarity with the language and spirit of the Old and New Testament, with the works of genius, not only in the literary treasures of Greece and Rome, and in the languages of modern Europe, but in the wide field of oriental literature, affords him rare facilities for pouring out his glowing thoughts, so as to strike every capacity, and reach every human passion. The child-like simplicity of his character and manner, the tenderness of his affections, and the subduing influence of religion upon his understanding and heart, win for him the confidence of his hearers; while the truth of his own feelings, and his deep philosophic knowledge of the human heart, enable him to speak to it directly and powerfully, in its agonies and in its joys, in its repose and in its tumults. Like a poet of nature, he seems to know all that human nature has felt, or can feel, and hence, has a power over the sympathy of others, with which few men are gifted. The strength of maternal affection, the confiding simplicity of childhood, the silent grief of the widow, the loneliness of the orphan, the retrospect of old age, (which, in his own words, is "the silent chamber of contemplation") all revive at his touch, with the freshness of original feelings. He thrills the heart with the assaults of truth, not so much by following men in their business and pleasures, as in stealing upon these moments of reflection when light flashes upon the conscience, and disturbs the dream of life. The man of the world, who is sometimes visited by a recollection of early religious impressions—of a pious father's sacred counsels, or of a mother's tears; the man of business, in whose path the footsteps of providence are sometimes too visible to be denied or doubted; the statesman, who is often driven back to religion, as the only conservative principle of national security; professional men of every name, who, in all the ultimate truths of science, find a mysterious God; and the student, who, in the strife of human opinion, finds no resting place for the soul; these all bow, for the time being, to the preacher's power, and acknowledge that he knows the way to their hearts, and not unfrequently say, "Almost thou persuadest me to be a Christian." As might be expected, he is often the instrument of conversion, not only in his preaching, but in his private intercourse, and in his extensive correspondence. The plain, practical doctrines of Christianity are his principal themes, and all the rest else comes in as accidental aids. He is neither heterodox nor artificially nice, but calm and sincere. Of the soundness of his theological views, I shall have occasion to speak another time.

The subject of animal magnetism is treated more gravely in Germany, than one would expect. Its credibility is said to be called in question by none but materialists, chiefly physicians. It is supported by the names of such men as Hegel and Schleiermacher, leaders of the hosts of metaphysicians, and is directly taught by Tholuck, in his lectures on theology. It is a nervous swooning, (somnambulism,) in which the entranced magnetizer is partly freed from the fetters of mortality, and is endowed with the wonderful power of comprehending something of the essence of substances, of foretelling future events, of seeing what is absent or invisible to others, of healing diseases, of reading sealed letters with the eyes closed, of tasting what others eat, &c. &c. These things are said to be supported by such a mass of evidence, that it is a little hazardous to one's reputation to avow disbelief. I know not how far this may interfere with phrenology; it certainly goes to establish another centre of mental activity than that of the brain, viz. an umbilical centre. The reading of sealed letters is accomplished by putting them in immediate contact with this centre. The *pythones* lies in a kind of slumber, in such a high state of nervous excitement, as to be thrown into convulsions at the approach of a sceptic, and on returning to her natural state, remembers nothing that transpired in her ecstasy. It is called "magnetism," because an effect can be produced on another only thro' some manipulation. A disease is removed by slightly passing the palm of the hand over the surface of the body; a direct impulse is communicated by a fixed look, by pointing with the finger, or by breathing. A magnetic sympathy is supposed to exist between individual minds, which is excited only in those who are nervous, and who have faith in its existence. The following are presented as the religious uses of animal magnetism: 1. It shows

that man has within him slumbering capacities, which send but few rays through the veil of flesh, but enough to prove that his higher nature is purely spiritual, and to put the blind materialist to silence. 2. It solves the question relating to the existence of oracles, the great enigma in the history of the world. It is said that incredulity itself is tasked too much, when required to disbelieve all that has been written respecting the oracles of India, Greece and Rome. "Nemo fallit omnes; omnes fallunt neminem," says Seneca. Nay, the Bible itself demands our belief in divination. 3. The phenomena of animal magnetism furnish analogies to the prophecies and miracles of the Bible. This is offered as an argument in support of Christianity. "Let him that readeth, understand?"

The university of Halle has no splendid pile of buildings, but on the contrary, the principal lecture rooms are in different parts of the city. The only common centre is near the market, where all the public notices of the university are put up. Each faculty has its separate place of advertisement. As one approaches towards the entrance, he sees a frame containing a case, over which is written "Ordo Theologicus;" beyond it, another with "Ordo Philosophicus;" including philology, and then follow the faculties of law and medicine. Each professor puts up, in his own handwriting, commonly in Latin, a notice of all his exercises. The interior of the lecture rooms resembles that of large session rooms; every seat is numbered, and every student has his particular place. When the hour of lecture arrives, the students are very punctually in their places, where they usually spend fifteen minutes in mending their pens, fixing their papers, whistling and smoking, before the lecturer appears. When he enters, a simultaneous hush is heard all over the room, and all instantly still. The students have nothing to do but to write down the lecture as it is delivered. Some of the professors add much to the interest and value of their lectures by giving a copious exposition of a single topic extemporaneously, and then dictating the substance of it in a condensed form. Thus the students can drop their pens, and give their whole attention to the subject, and by the fullness of extemporaneous illustration, perfectly understand the views of the lecturer, while he can select with better judgment, and abide with more skill, what they are to commit to writing. The whole process of dictation, to a stranger at least, appears not a little ludicrous. In the first place, the professors exercise no government. The number of his hearers, and of course his income, depends upon his popularity with the students. One professor, last summer, read a full course of lectures to two students, who sat each side of him on a sofa in his own parlor. The students hear whom they please, and no professor can be independent by virtue of his office. Nothing but his talent, or rather his tact, secures to him power and influence. The only check upon the student is, that his examination will be rigid. He is advised, and taught the relative importance of different branches of study, in the lectures on *encyclopaedia*. The lecturers, therefore, must use much art, for they must have a hearing. Some are amusing and discursive, and stoop to gratify a depraved taste. Some flash with the brilliancy of their wit. Some give the fruits of immense reading, on subjects not very closely connected with what they profess to teach. Others, laying their account with the good sense of their students, render their lectures as nearly as possible what they should be. When the lecturer is dictating, he appears like a horse accustomed to the mill. If he is not heard, or if he dictates too fast, the signal is given by a hiss, which is neither given nor received as a token of disrespect, but as a mere conventional sign for mutual convenience. If an opinion expressed by a professor is offensive to the students, they set up a murmuring noise. Tho' Tholuck now has more hearers than any other lecturer in Halle, I have often heard their sullen growls, when he openly dissented from Genesius, or De Wette, or recommended Hengstenberg's views, or Osherson's. But if there is a large number of students of opposite feelings, as is commonly the case, they hush the noise by raising a respectful hiss. It is lamentable to see such theological students, it is, on the other hand, pleasing to see Tholuck gaining the ascendancy over them. What adds to the strangeness of the scene is to see several present in military dress. But it should be remembered that Prussia is a military kingdom, and most of the theological students do military duty one year, while at the university.

Yours, &c.

For the Christian Secretary.

### PROFESSOR MCLEAN, OF PRINCETON.

Some Remarks upon his Speech before the Temperance Convention, at Trenton, N. J. in February last.

EXTRACT FROM THE SPEECH.

"It never has been proved, and cannot be proved from the word of God, that [the traffic in ardent spirits] is an evil in itself; the evil lies in the abuse. Is that which is wrong for one man, at one time, and under certain circumstances, wrong for another man, at a different time, and under different circumstances? Polygamy is wrong now; but was it wrong once? Did not God make laws permitting it? God permitted it for the hardness of their hearts; but would he have permitted it at all, if it had been morally wrong? And so of slavery: the Bible made laws about it, permitting it to be. But does God authorize a sinful act?"

Here, the Professor is perfectly consistent, in connecting together three things which are so nearly allied. Let them remain together, and we have no doubt, that thus they will be found at the day of judgment. Polygamy, the Slave Trade, and the traffic in ardent spirits as a drink. There is no intention in this communication, to discuss the questions of Temperance and the Slave Trade; but the remarks are to be exclusively confined to the first item in this truly fraternal trio. Mr. McLean says, God permitted polygamy, for the hardness of their hearts, and implies that it was not, once, morally wrong; but the sin consisted in the abuse. Thus, it was no infraction of the moral law for a Jew to have two wives; but if he had so many as the rich Chinese merchant, who was obliged to number them, wife No. 1, wife No. 2, &c., then it became sinful.

The writer supposed himself tolerably well acquainted with the laws and institutions of Moses, previous to reading these remarks, but has examined them with particular attention since, in reference to this subject, and can discover no authority for the Professor's observation; nor indeed, to what he alludes, unless it be to our Saviour's conversation with the Pharisees, on divorces, in Matt. xix. 2-9, referring to Deut. xxiv. 1. This chapter contains a law of Moses, permitting a man to divorce his wife; but it must be forever, and under no circumstances was he ever permitted to receive her again. But this passage, so far from teaching the lawfulness of polygamy, it would seem, taught very clearly the opposite doctrine; i. e., no man might give as a reason for having two wives, that one had previously been his wife, and therefore had a right to receive her again, though now married to another. The Legislature of this State grant divorces for many causes, beside that mentioned by our Saviour, and thus greatly sin; but they never declare it lawful for a man to have two wives at the same time. The former is permitted, the latter, pronounced a

heinous, and severely punishable offence. Polygamy was a breach of the 7th commandment, ever after its first promulgation. Indeed, it appears to have been sinful from the creation, by our Saviour's declaring, "In the beginning, God made them male and female, and said they *shall* be one flesh." The violation of the 7th commandment, has only become more heinous in degree, under the superior light and purity of the Gospel dispensation.

It follows that polygamy was lawful, because Moses made a regulation respecting it, as he did in Deut. xxi. 15, it would follow, that it was right for a son to be stubborn and rebellious—for there is a law how parents should proceed with such an one, in the same chapter. There is no license in this case for polygamy. Moses is merely giving a law, to prevent injustice from being done to the child of the hated wife. It might as fairly be inferred from this passage, that it was lawful for the man to hate his wife, as that it was lawful for him to have two. It is merely stating a supposable case; not declaring it lawful.

There is but one passage in Scripture which gives the least color to the supposition that polygamy ever took place by Divine consent. That is the one where Nathan was sent to reprove David, after the murder of Uriah. 2 Sam. xii. 8, 9. "And Nathansaid unto David, Thus saith the Lord God of Israel, I anointed thee king over Israel, and delivered thee out of the hand of Saul, and I gave thee thy master's house, and thy master's wives," &c. "I gave," in this sentence, might only mean that God did not prevent the wives of Saul from falling into his hands; for in verse 11th, the same phraseology is used, respecting Absalom taking the wives of David.—"Thus saith the Lord, I will take thy wives before thy eyes, and give them unto thy neighbor," i. e. God suffered it to take place, by allowing Absalom to live till he had filled up the measure of his iniquities. This must be the only meaning of this passage, (if David ever took the wives of Saul) as there was an express command, that the kings of Israel should not multiply wives, in addition to the general one given to all, Deut. xvii. 17. But there is satisfactory evidence from Scripture, that David never had the wives of Saul, as any one can learn, by reading who his wives were, and when and where he took them. It does not appear that Saul had more than one wife, and she probably died before him, as she is not mentioned with the rest of his surviving family; but if living, was probably of the age of David's mother. Indeed, the very term, "into thy bosom," is equivocal, and might only mean into thy family, under thy protection, in thy power. (See Num. xi. 12; Isa. xl. 11.) Also, the word "wives," in this passage, could with equal propriety be rendered "women," and Saul's two daughters, Michal and Merab, were at different times given to David for wives. Thus this passage is cleared of all its seeming difficulties.

If the prevalence of any practice among the chosen people of God, proves it lawful—if some Old Testament saints having done a thing, proves it lawful—if the displeasure of God at a sinful transaction not being mentioned at the time of its occurrence, proves it lawful—then lying, murder, incest, blasphemy and idolatry can be proved lawful in the same way, as well as polygamy.

The law is declared, once for all. If any man was writing a history of the United States, he would not think it necessary, every time murder was mentioned, to add that murder was a violation of the laws of this commonwealth; so of the sacred historians. The moral law is eternally and unchangeably the same, and will never alter its requirements to meet the case of the licentious Jew, the slaveholder in Louisiana, or the keeper of a dram-shop in New England. Our Saviour has summed up the moral law in Matt. xxii. 37-40. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Let the lawfulness of polygamy, under any circumstances, or at any period, be tested by the last clause in this summary, and it will appear incontrovertibly, that it must be a breach of the moral law, in its own nature.

No sentiment more demoralizing can be advanced, than this, that the moral law varies in its requirements, according to the circumstances and condition of men, (for what wicked man will not always suppose himself in such circumstances?) The law makes no conditions: the only difference consists in the greater or less degree of light he may possess, who violates it, as the Scripture teaches. The servant who knew his master's will, and did it not, shall be beaten with many stripes; but he who knew it not, shall be beaten with few stripes. Luke xii. 47, 48.

St. Paul found mercy, because he persecuted the church ignorantly in unbelief. The sin was the same in its own nature, before as after his conversion. "The law is holy, and the commandment holy, just and good." Rom. vii. 12. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke xvi. 17. "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. v. 18, 19.

A. D. Y.

Extract of a letter to the Editor, dated WEST SPRINGFIELD, MASS. April 13, 1834.

Dear Brother—

The cause of Zion in this place has been deplorably low for a number of years. The past year (the church being destitute of a pastor), has seen emphatically a winter season with us. Each seemed groping his way along, as in Egypt's dark night, when no man knew his brother. Hoping that God would roll back this darkness, and cause the light of his countenance to dawn upon us, in the use of means, we were induced to appoint a series of meetings, to commence on Saturday, the 29th of March. During the early part of this season, there appeared no special indications of an approaching day. Br. Willard and Br. Vinton were present, and labored faithfully and perseveringly to bring the church to discover, confess and forsake their sins.

We trust their labors were not in vain in the Lord. Br. Beach, of Springfield, arrived so as to commence his labors with us on Wednesday. From this time till Monday night, he performed all the labor of preaching, except that of two discourses by Br. S. S. Mallory, one of which was an ordination service, which occurred on Thursday. Now the cause of Zion seemed beginning to put on a new aspect. Christians began to feel and to confess their sins. They confessed not only to God, but to one another, to their families and neighbors, and thus took up their stumbling blocks out of the way of the impenitent. Now saints began to pray, sinners to weep, and our assemblies to be thronged with solemn and anxious hearers.

On Monday evening, all the brethren in the ministry, that had been present, were obliged to leave, and Br. Hall, from Tyingham, came and labored alone till the close of the meeting, the next Sabbath evening. This last week was one of peculiar and increasing interest.

The meeting continued sixteen days, during which, though there was much deep feeling, there



was apparent that calm, dispassionate consideration of truth, and that consistency of conduct, which becometh rational creatures acting for eternity. The truth which was particularly impressed to impetuous sinners, was calculated to impress their minds with a deep sense of the purity and rectitude of God's law, of their own sinfulness and entire dependence on Christ and entire surrender of themselves to the claims of God. More than fifty give evidence of having passed from death unto life, eleven of whom were baptized the last day of the meeting.

The good work still goes on, and many more are now ready to follow their Saviour down the banks of Jordan. Great, unexpressed, has been the favor of God manifested to us, and the saints now seem disposed to bow in the dust, and give all the glory to God. That the Lord will fill us all with his Spirit, and multiply revivals till even the heathen shall be given to Christ, is the prayer of Your unworthy brother,

HOSIA HOWARD.

Extract of a letter from Br. A. D. Watrous, dated EAST HADDAM, April 9th, 1834.

The Colchester and East Haddam church has held a protracted meeting of late, and God was with us. There was much feeling on the part of the church,—the gospel was preached in its purity,—some backsliders returned with deep repentance,—some sinners were inquiring to know what they must do to be saved; and we indulged some hope. Two united with the church last Sabbath, by letter, and we have truly had a heavenly time. May God continue the good work, and make us all humble at his feet.

ANOS D. WATROUS.

For the Secretary.  
DEEP RIVER, April 18, 1834.

MR. EDITOR—

We have had a protracted meeting of twelve days continuance. The result has been the salvation of souls and enlargement of Zion. Our village is small, and but few remain impenitent among us. The number of those professedly renewed during the meeting, including those whose hopes of salvation were previously very doubtful, was about sixty.

This church has from its origin (four years since), endeavored to maintain the self-denying doctrines of the cross, and the practical duties of a benevolent christianity. But during the meeting, we sat under the refining influence of the Holy Spirit, and the burning purity of God's moral government, until we were obliged to repent of many past repentances and time-serving duties, and throw our souls with redoubled diligence into the blessed work of our Master. In the first part of the meeting, Christians were taught in the most clear and vivid light, the difference between a dead and living faith. Some exclaimed, that they had never before thought their hearts so far alienated from God. They were soon however demonstrating their faith by their vigorous and untiring efforts to demolish the kingdom of darkness. Sinners felt that the duty of immediate repentance and submission to God was not only that which God absolutely demanded, but also what Christians believed and practically enforced. While Christians and converts among us were never in good a working state, they never manifested their entire dependence on God by such appropriate signs of the strength of their confidence. To God be all the glory.

The preachers were brethren C. Townsend and J. B. Graves, the latter of the Congregational Union, both of whom endeavored themselves to us by their uncompromising efforts to destroy the works of iniquity, and establish the Redeemer's kingdom of righteousness. O when shall the time come, that ministers of different communions shall spread over the land by two and two, burning up the hedges of unchristian sectarianism, and inscribing upon the breasts of Judah and Israel the motto, which Christian denominations never ought ingloriously to have sold to mere patriots and worldlings—"Divided we fall, united we stand." We heartily commend either of these brethren to all our sister churches who wish for the assistance of faithful evangelists.

ORSON SPENCER, Pastor.  
P. S. The Editor of the N. Y. Evangelist will please to insert the above.

O. S.

## CHRISTIAN SECRETARY.

HARTFORD, APRIL 26, 1834.

### FROM AFRICA.

Doctor Hall, Agent of the Maryland Colonization Society, and twenty other men with him, arrived at Cape Palmas, in Africa on the 11th of February last. Letters are received in Baltimore, informing that the whole party was gladly received by the natives. The purchase of land equal to 400 square miles was speedily effected without difficulty, and without rum. The prospects of the settlers were every way flattering. From the letter containing this information, we give an extract only, which is as follows:

"When we first landed, the great and small pressed around us to welcome us, who were really strangers, as friends to their shores, and their humble residence. I was particularly interested and pleased to see two or three hundred children, from four to sixteen years old, crowding around, and eagerly reaching their little hands to press mine, in token of their friendship and joy. Although they were naked, body and soul, yet their appearance was not offensive, but deeply and solemnly expressive, though deeply shrouded in ignorance. Could this scene have been presented before the public in our land of religion and liberty, it would have produced an overwhelming stream of mercy, composed of men and money, sufficient to fertilize the whole of this dreary region.

An unlimited field is fast opening in this immense continent, where the servants of the Lord may enter in and labor; where they may literally preach the gospel to the poor."

Now we most cordially rejoice in the bright prospects which seem to be opening upon long abused and long benighted Africa. But when reading, we found it impossible to force from the mind a train of painful reflections; such as the facility with which the needy circumstances of persons far from us are made to awaken commiseration in American bosoms, while the sufferings of millions at our own doors, are readily overlooked, and pass on unheeded.

"Could this scene have been presented to the public in our land of religion and liberty," says the writer, "it would have produced an overwhelming stream of mercy, composed of men and money, sufficient to fertilize the whole of this dreary region." Our land of religion and liberty! Ah! why not speak of it according to facts, and call it our land of religion, liberty and slavery? Did Doctor Hall never see two or three hundred black children in "our land of religion and liberty," from six to sixteen years of age, who were all slaves, and who would as gladly press to grasp his hand as did those at Cape Palmas, if they had been unfettered from their bondage to christian masters in a land professedly free? Have not such people, such scenes of squalid wretchedness been a thousand times witnessed in our land of religion and

liberty? O why then do not the "overwhelming streams of mercy" gush out in favor of millions of slaves at our own doors, instead of driving them by hundreds and thousands in chains, from one part of the country to the other, to toil, to suffer, to be beaten, to die in heathenish ignorance of God and religion, and that too, in a land boasting of both religion and liberty? Why so confound right and wrong, good and evil?

### BROWN UNIVERSITY.

Under the administration of the able President of this growing Institution, it has not only advanced rapidly and steadily among the Colleges of our land, in its intellectual character, but has grown with equal rapidity, and as constant increase in moral worth and influence. While a recent member of that Institution, I remember but 15 or 20 who were professedly pious, whose power as Christians was almost destroyed by the vast accumulation of force on the side of the ungodly. So much had things gradually changed for the better, however, that before the late happy revival commenced, with its auspicious indications, the number of professedly, and generally, decidedly pious students there, was as follows:—Senior Class, 16, Junior 19, Sophomore 18, Freshmen 27,—Total 74. Of these, probably as large a proportion as 70, had in view the ministry of the Gospel. Fifty of the 70, at least, were Baptists; the remaining 20, were Congregationalists, Methodists, and Episcopalians. The recent work of grace has now added to the ranks of the pious, 30 or 40 new and healthy soldiers of the cross. Should it not be the prayer of every child of God, who knows the earnestness of the call from every quarter, for more laborers in the field of truth, that these hearts may be led to engage in a work, which, if performed with the warmth of a new love, and the zeal its importance demands, may instrumentally save many thousands of souls, and promote universally, the glory of that Redeemer whose mercy is infinite, free, and blessed? Let the host swell till opposition must flee away, and error hide its diminished head.

In the Senior Class, 7 are newly converted to God; in the Junior, 7 more; in the Sophomore, 7 or 8, and in the Freshmen, 10, who give good evidence of a saving change, and are choice specimens of the power of the Spirit. Hence, out of 26 Seniors, there are now 17 pious; out of 31 Juniors, there are 26 disciples of Christ; out of 34 Sophomores there are 25; out of 46 Freshmen, there are 37 who are not ashamed to be called Christians. The sum total of students, is at present 137,—105 of whom, are known as reconciled to God, leaving but 32 as yet opposed and unbowed. Do not these 32 present themselves as special subjects for earnest, importunate supplication at the throne of Heavenly grace? What light do they now reject? What warnings, calls and invitations do they now despise? Who can rest, knowing their guilt, and alive to their danger, from pleading with God, till not one shall be found in this favored Institution, who is not called by the name, and known by the character of an humble disciple of an humble Saviour.

I have presented these facts to my readers, that they may see what has been done, and be excited to ask for still greater things from the same hand, which is not shortened, nor cramped, nor unavailing.

### A GRADUATE.

The statistics of Brown University, as given above by "A Graduate," afford most heart cheering indications of the favor of God bestowed upon that highly respectable seminary. Not only is the institution deservedly high in its literary character, but the shows of renewing grace which have descended upon its inmates, have wrought an amazing change in favor of its moral worth and influence. We were not aware of the proportion of students who are pious, nor of the number which may soon be expected to take the field as heralds of Gospel mercy.

In view of these facts, two reflections suggest themselves. First, destitute churches have reason to cherish their fondest hopes that men will be forthcoming shortly, who will, as the servants of God, lead them into green pastures, and feed them with knowledge and understanding. With such hopes, let them be encouraged to labour on, to wait in faith for blessings now in store, and faint not.

Second.—Let prayer be more frequently, believingly, and fervently made for the conversion of students in colleges, for God has heard, is now hearing, and will in future hear and answer the petitions thus offered, that he will multiply the number of faithful and able ministers, till all the destitute places are made to hear the glad sound of Gospel grace.

### AMERICAN BAPTIST HOME MISSION SOCIETY.

The second anniversary of the American Baptist Home Mission Society, will be held in the Mulberry-street Baptist meeting-house, in New York, on Wednesday, May 7th. A meeting for the election of officers, business for other business, will be held at four o'clock, P. M.—and at seven o'clock, the Report of the Executive Committee will be read, and addresses made.

Auxiliary societies and Conventions, and other societies engaged in Domestic Missions, are requested to be fully represented. All the friends of Home Missions are respectfully invited to attend.

JONATHAN GOING, Cor. Sec.

Baptist Mission Rooms, Clinton Hall, New York, April 16th, 1834.

P. S. Ministers and strangers are requested, on arriving in the city for the purpose of attending the anniversary, to call at the office of the Repository, Clinton Hall, corner of Nassau and Beekman streets, and register their names in a book prepared for the purpose, when they will receive information respecting places of entertainment during their sojourn.—Bap. Repository.

In reference to the foregoing notice, we can only say to the readers of the Secretary, that the importance of the Home Mission Society, is of itself sufficient to interest every intelligent individual of our denomination. And besides this, the pleasure to be derived from mingling personally with brethren, who, from different places, come together with warm hearts, to interchange their views and feelings upon the means of promoting the interests of Zion, cannot fail to afford a rich recompense for the time and expense necessary to the visit.

What must add greatly to the interest and edification of Christian attendants, is the fact, that Br. Wade,

and the Barman and Karen teachers, are expected to be present. The meeting of the American Bible Society, and many other important anniversaries will be progressing simultaneously, during the week. It is hoped that all churches which can, will represent themselves by delegates, and forward funds, which are much needed. Individuals unappointed, are desired to attend and give their influence to the precious cause.

A delegation was appointed by the Conn. Baptist Convention in June last, to attend the anniversary of the Home Mission Society; and lest some of the brethren may not recollect their appointment, their names are here inserted, viz. J. H. Linsley, J. Cookson, Wm. McCarthy, G. F. Davis, G. Phippen, R. Frances, Esq. It is hoped that not one of these will fail to attend.

Extract of a letter from Br. S. S. Mallory, of Wilmington, to Mr. Edward Bolles of this city. It is truly a cause of gratitude to the God of grace, to hear of so many precious souls called out of darkness into marvellous light; and further, that heads of families constitute so goodly a proportion of those who are disposed to follow the footsteps of Jesus Christ in his ordinances. May the blessing of quickening grace be long continued in every place where now enjoyed, and be richly poured on the thirsty places of the land.

"The state of religion among my people is still very pleasant and encouraging. We are now gathering in the fruits of the harvest. I have had the pleasure of baptizing fifty since the commencement of the revival. Two weeks ago, yesterday seventeen were baptized, of whom ten were heads of families. Yesterday, sixteen (8 males and 8 females,) were baptized, twelve of whom were heads of families. The youngest of these was a youth of 13, and the oldest a venerable patriot of the revolution 83 years old. The numerous spectators at the river side were much affected in seeing the firm step and animated countenance with which this aged saint descended into the baptismal grave.

Yours affectionately,  
S. S. MALLORY."

### ORDINATION.

An Ecclesiastical Council convened in Newtown, Conn. April 17th, 1834, by the request of the Baptist church in that place, with a view to take into consideration the propriety of ordaining Bro. Matthew Batchelor to the work of the Gospel Ministry. The council was organized by the appointment of Rev. James H. Linsley, Moderator, and Rev. Robert Turnbull, Clerk. After hearing a relation of Br. Batchelor's christian experience—his call to the ministry and views of religious doctrine; it was unanimously resolved to proceed to his ordination; and by appointment, Rev. Daniel Wildman preached the ordination sermon from 2 Cor. vi. 4. Rev. J. H. Linsley gave the charge. Rev. Silas Ambler offered the ordaining prayer. Rev. Nathan Wildman gave the right hand of fellowship, and Rev. R. Turnbull made the concluding prayer. Hymn and benediction by the cant date.

JAMES H. LINSLEY, Moderator.

ROBERT TURNBULL, Clerk.

Several communications are omitted till next week.

At a meeting of our citizens on Monday last, for the choice of City Officers, the following persons were chosen:—

City Clerk—William Conner.  
Aldermen—Thomas K. Brace, Jared Griswold, Roderick Terry, Hezekiah Huntington, Jr.  
Common Council—Henry Barnard, Frederick Oakes, Nathan Morgan, Asher W. Roberts, Hezekiah Davis, Joseph Church, George Francis, David F. Robinson, Nathaniel Eggleston, Allen S. Stillman, E. W. Bull, Alexander H. Pomroy, George Putnam, Philemon Canfield, Charles Sheldon, Edmund B. Steadman, James B. Shultz, Caleb Stockbridge, S. B. Wildman, David S. Porter.

City Treasurer—Nathaniel Goodwin.  
Auditor—Elisha Dodd,  
Sheriffs—Benjamin Hastings, Horace Wadsworth.

### General Intelligence.

#### Domestic News.

##### ITEMS, &c.

The most serious hurricane ever witnessed in that section of country, recently took place at Lymanville Potter co. Pa. by which twenty buildings were destroyed and several persons injured.

Ship Burnt.—The Packet Ship Newark, lying at anchor between the N. Y. Battery and Jersey shore, having on board a full and valuable cargo of dry goods bound for New Orleans, was entirely destroyed by fire last week.

A Leipzig professor has published a work, in which he proves that the earth is hollow, the entrance to it in Poland, and that within, there are fire, water, air, amphibious animals, fish, insects, birds, quadrupeds, and men; and he even describes the details of the subterranean life they lead.—Boston Trav.

A woman was arrested in Pittsburg a few days since, on a charge of having murdered her infant child. It is supposed to be the third or fourth crime of the kind which she has committed. The particulars of the case are not communicated, but they are said to be of a very revolting nature.

The County Commissioners for Bristol co. Mass. held their April term in Taunton on the 8th inst.—They decided to grant no licences for the sale of spiritous liquors, either to innholders or retailers. Several licences were granted to sell wine and fermented liquors.

The mildness of the last winter is surprising. A letter received from a mercantile house in Rotterdam, dated Jan. 31, states that there was no ice in the rivers and harbors during that month, and that on the Rhine between Frankfurt and Mannheim, the cherry trees were in bloom; and the farmers had cut a crop of grass in that neighborhood.

Mr. Joseph Harris, a printer, while engaged at his work, on Tuesday last, was seized with a fit of apoplexy, and died in a few minutes. He was 28 years of age, unmarried, of temperate habits, and good health.—New Yorker.

Alonzo Wakeman, under sentence of death in Vicksburg, Miss. was shot while in the act of escaping from jail, a week since. In some way he had freed himself from his irons, eluded the guards, locked them in the prison, while he was out, and had got clear of the jail when he was shot down by the sheriff, and lived but a few minutes thereafter. He was to have been executed the day following.

Three hundred and twenty United States troops, under command of Major Heileman, arrived at Charleston on the 10th inst. from Augusta, and immediately embarked for Fortress Monroe.

A steam-boat is now running regularly between Savannah and towns on the St. John's river in Florida. She lately ran from Florida to Savannah, 240 miles, in thirty-two hours, and has proved herself a first rate sea boat. The Savannah Georgian says that the scenery on the St. John's is described as beautiful, its banks rivaling some of the finest banks at the North.

From the N. Y. Journal of Commerce.

### TERRIBLE WARNING AGAINST KEEPING BAD COMPANY.

—Last Saturday evening, Mr. Buckland, who is employed in the U. S. Army at Springfield, Mass. became alarmed at the absence of a little son about eleven years old, and made inquiry of a boy by the name of Eliot, with whom he knew his son to be in the habit of associating. Eliot said that when he last saw him he was on the road to Boston; but knew nothing more. On Sunday morning an uncle of young Buckland being out near the Boston road, saw Eliot with a spade in his hand, and compelled him to go with him to the spot where he had seen his nephew. They had proceeded about two miles from town when Mr. Buckland saw a pistol lying by the side of the road. Strong suspicions were excited, and search being made, little Buckland was found under the stairs of a hop house at no great distance, covered up with leaves and almost dead.

He was however able to make the following statement: He and Eliot, he said, had agreed to run away to Boston, and started about noon. They went out on foot of the village, when they stopped to fire at a mark with a pistol which Eliot carried with him.—Eliot required him to put up the mark, and twice fired so soon that the ball whistled by him; and being alarmed, he said he would go home, and start. But Eliot told him he would shoot him if he did, and treated him with great haughtiness and severity. One time Buckland fired the pistol, and it proved to have been so deeply loaded, that it flew back and wounded him in the face. At length Eliot having loaded the pistol, threw something away into the bushes, and ordered Buckland to go and get it. He went, and when stopping down, Eliot shot him, the ball passing through his body from the top of the left breast to the small of the back. He fell, and cried to Eliot that he was killed, and begged him to help him home, that he might die with his parents. This Eliot said he would not do, but that when he was dead he intended to bury him in the ground. After waiting sometime and finding he did not die, Eliot went away, and Buckland succeeded in crawling to the spot where he was found; and it being very cold, covered himself with leaves as well as he was able. He was unable to a spade, but it had become dark, and he was unable to find his way home. On Sunday morning, he returned, and was seen as above stated. The night was severely cold, while it increased the suffering of the poor boy, stanching the flowing of the blood. On Tuesday morning he was alive, and just able to speak; but in a very dangerous condition.

The parents of both boys are worthy people, and very deeply afflicted.

The boy who was shot, died on Thursday last. The Eliot boy was examined before a justice on Saturday, and committed to take his trial at the Supreme Court to be holden at Springfield on the 29th day of this month.

The whole quantity of anthracite coal mined and sent to market in Pennsylvania, 1834, was 592,210 tons.

TALLAHASSEE, (Florida) March 29.

Fruits of the Season.—Strawberries are ripe and in the market. We have seen some that were originally natives of the country, excelling both in size and flavor the most choice varieties of the North. The complete success which has attended the cultivation of this delightful fruit ought to be an inducement to persevere in that of every other kind. Some of our Planters, we understand, have already had new potatoes on their tables. The season, so far, is very promising to the Planter, and no danger is apprehended of frost.

The Carlisle (Penn.) Herald states that a man by the name of Hutchins, who left this village on Monday last, in a state of intoxication, was, on Thursday last found dead near the road leading to his house, with a jug of whiskey by his side.

Libraries.—When Dr. Franklin was once applied to for a donation to aid in purchasing a bell, he sent to the applicants a collection of valuable books, stating that in his opinion science was preferable to sound. In our opinion, a well selected library is a most valuable acquisition to any place and well worth the exertions necessary to obtain it. We have been led to notice this subject at present, by the attempt which is to be made by the members of the Lyceum in this village, to obtain a library. Every one who takes an interest in the success of this enterprise, will we hope, do something to promote it.

### MARRIED.

At East Hartford, by Rev. G. F. Davis, Mr. Eli Barnum, to Miss Almira Hall.

At East Hartford, Mr. William Andrus, to Miss Lucy Ann Sloan.

At Granby on the 20th inst., Mr. William F. Martin, of Boston, to Miss Julia Ann Pinney, of Simsbury.

At Burlington, Mr. John Thompson, of New Haven, to Miss Lucy Foot, of Burlington.

### DIED.

In this city, on the 25th inst. Mrs. Mary, wife of Mr. David Burbank, and daughter of Mr. Isaac Bliss, aged 41 years.

In this city, Mr. Lucius Hatch.

At Suffield, on the 19th inst., Mrs. Sally, widow of the late Benjamin Hastings, aged 75. She has been a member of the Baptist church for the last 50 years.

At Farmington, Mr. Isaac Hull, a revolutionary pensioner, aged 84.

At East Haddam, Mr. Thomas Ackley, aged 78, father of Rev. Alvan Ackley.

At Simsbury, Mr. William Barnard, aged 52, formerly of this city.

At Salisbury, Mrs. Abigail Strong, widow of the late Adonijah Strong, Esq., aged 84.

On board ship Honduras, at Ascension Island, in the Atlantic ocean Feb. 4th, of yellow fever, Charles Edwin Bartlett, aged 17, eldest son of Mr. Seth Bartlett, of Southampton, Mass., and formerly a member of Westfield Academy.

### NOTICE.

THE Ashford Association stands adjourned, and designs to meet with the Baptist church in Stafford, in their newly erected meeting house, the 3d Wednesday in May, ensuing, at 10 o'clock A. M.

Rev. Mr. Walker of Tolland, is expected to preach in the morning. After which, a collection will be taken for the benefit of widows and orphans of deceased Baptist ministers. Other contributions may be elicited for benevolent purposes.

GEORGE B. ATWELL, Cor. Sec.

Woodstock, April 17th, 1834.

### NOTICE.

THE Ministers' Meeting of New London County will be held at Lebanon, on the second Tuesday of May, at 1 o'clock, P. M. Brethren in the ministry are earnestly requested to attend.

JOHN H. BAKER.

### NOTICE.

THE New London and Stonington Union Ministerial Conference will meet at the Baptist meeting-house in Lebanon, on Tuesday, the 13th day of May next, at 3 o'clock, P. M. The following, among other important points, will be discussed, viz. "Where, or with whom, lies the proper power or authority of ordaining Gospel Ministers? How shall a Minister

know when it is his duty to remove? What are the evils resulting from a neglect of family prayer? What are the duties of churches towards the members of other churches moving within the vicinity, and neglecting to join?" The discussion will be public.

LEVI KNEELAND, Sec'y.

### NOTICE.

THE Stonington Union Association of Baptist churches, will hold their annual meeting on Wednesday, the 18th of June next, with the 1st Church in Groton. It will be opened by public worship, at 10 o'clock. There will be a meeting of the ministers and delegates, the day preceding, at 2 o'clock P. M., at the meeting house, for the transaction of important business, and for prayer. We wish to call the attention of the brethren and churches to the resolutions—every one of them—made last year, and printed in the Minutes. Let the several reports and letters be full and definite. It is desired that the letters give an account of the state of the several churches, that we may give it in our next Minutes.

L. KNEELAND, Clerk.

### MISS DRAPER'S SEMINARY For Young Ladies,

IN THE CITY OF HARTFORD.

THE Summer Term of Miss Draper's Seminary will commence on the second Wednesday in May. Tuition, twelve dollars for the term of 22 weeks—one half payable in advance.

Board can be obtained in the family with the Instructors, at \$2.00 per week.

3w1&3teow15.

### THE WHIG,

AND

### Banner of the Constitution.

"Independence now, and Independence forever."

THE subscriber having relinquished his interest in the N. E. Review, proposes to commence in the city of Hartford, the publication of a weekly newspaper, to be entitled "The Whig."

The Whig will be chiefly devoted to Politics, but will embrace in addition, a department devoted to Literature, and the varied Miscellaneous intelligence of the day. In its Politics, as its title indicates, it is intended as an organ of the party opposed to the present high-handed and menacing course of the President of the United States, and while it opposes all flagrant usurpations of power in the Executive, will advocate in their strictest purity the plain and stable principles of the Constitution. It will particularly and cheerfully contribute its aid in the support of the Young Men, who, aroused to a sense of their country's danger, have so patriotically rallied to its rescue; and, endeavoring faithfully to promulgate their sentiment, will advocate theirs, and their country's cause.

At a period like the present, when all good men look with absorbing apprehension at the apparent tottering of our most valued institutions—when power is trampling upon all we cling to as dear in National Liberty, or precious in National Honor—and when thousands are ignorantly or treacherously mingling their voices with the wild "luzak," which threatens to sweep away all just appreciation and love of those principles of order, Law, and Reason which have so long constituted our Country's Panoply—the widest possible diffusion of political light and intelligence, seems not only desirable but imperatively required. For the advancement of this high purpose the Whig is established; and while striving assiduously to promote it, by the dissemination of sound views and authentic information, it will studiously shun the exaggerations and misrepresentations which in seasons of excitement so often infect the Journals of the day, rendering them unsafe guides in matters of opinion, and doubtful authority in matters of fact. With these views the Publisher enters upon his project, pledging himself that his paper shall be a firm and faithful coadjutor in the sacred cause he has espoused.

An intelligent and respected gentleman, bringing to the responsible station the highest qualifications, will preside over the Editorial department.

SAMUEL HAMMER, Jr.  
TERMS.—The Whig will be published every Monday morning, on a Super-Royal sheet, and delivered to city subscribers at two dollars a year,—to companies a liberal discount will be made.

April 26

### SUNDAY SCHOOL LIBRARIES.

#### F. J. HUNTINGTON

HAS on hand, a very choice collection, amounting to about 3000 volumes of juvenile books, suitable for S. S. Libraries, which he offers at very reduced prices. A Catalogue of the books, alphabetically arranged, can be seen at the subscriber's bookstore, corner of Main and Asylum streets, directly west of the State House.

April 26, 1834.

#### J. W. DIMOCK, MERCHANT TAILOR,

HAS just returned from New York, with a full assortment of Goods, suited to the Spring trade, consisting of CLOTHS, CASSIMERES and VESTINGS, of every quality and texture, Fancy articles, Cravats, Stocks, Suspenders, Handkerchiefs, Linen Bosoms, Collars, Stocks, Gloves, &c. &c.—Trimmings of every description, for the Trade.

#### —SPRING FASHIONS RECEIVED—

N. B. All orders for Clothing, either by the quantity or single garment, will be faithfully executed.

April 12, 1834. 8w13

### CONNECTICUT BAPTIST LITERARY INSTITUTION.

The Board of Trustees of the Connecticut Baptist Literary Institution, give notice that the Summer term of that Institution will commence on Wednesday, April 16th, 1834.

For their present accommodation, they have secured rooms in the spacious and delightfully situated building, belonging to the Centre District.

There will be three terms of fifteen weeks each, for study.

PRICES OF TUITION.  
For the common English branches, \$4 00 per term.  
For the higher English branches, \$5 00 ditto  
For the Languages, " " 6 00 ditto  
Incidental expenses, 25 cts. per term.  
Board from \$1 25, to \$1 50.

GEORGE PHIPPEN, Secretary.

Suffield, April 24, 1834. 12

### JUST RECEIVED AND FOR SALE BY

#### F. J. HUNTINGTON.



## POETRY.

From the Christian Watchman.

## PARAPHRASE OF THE 23d PSALM.

The Lord is my Shepherd! I never shall want,  
While the gifts of his goodness I share;  
Nor with fears of distress, shall my bosom e'er pant,  
Since in love to my soul, he forever will grant  
His heavenly protection and care.

How oft, when I've wander'd in folly astray,  
And 'mid thorns of deceitfulness bled,  
Hath he turn'd from destruction, my footsteps away,  
To the clear and unerring fulgure of day;  
And in paths of his righteousness led.

In the sight of my foes, he my table prepares,  
And enriches my basket and store;  
While the oil of refreshment my spirit repairs,  
And my dwelling the smile of contentedness wears—  
My cup with his love runneth o'er.

Tho' far from the circle of kindred and home,  
Where affection's lov'd altar is bright;  
Tho' fainting, in pains and in pangs I roam  
On the soil of the stranger, or where the sea-foam  
Dashes wild in the darkness of night.

Not the solitude's gloom, nor the tempest's career,  
Shall I trusting affections alarm;  
My heart cannot yield to the impulse of fear,  
While his voice, in the soft, soothing echo, I hear,  
And my shield is His powerful arm.

Nor can ever the force of adversity's shock,  
Destroy my firm spirit's repose;  
Since, e'en then, in rich fields I may rest, with his flock,  
Or where, on the brow of the hill, from the rock,  
The streamlet unceasingly flows.

Or if'er with dejection and sadness oppress'd;  
And peace and tranquility die;  
On a pillow, so soothingly soft as his breast,  
In the calmness of hope and reliance I rest,  
Till he hails from my heart its last sigh.

And if all earthly light from my prospect were fled,  
And I saw through the gloom not a ray;  
Oh! then, would he over my shelterless head,  
His mantle of tender benevolence spread,  
Till the storm-cloud had passed away.

And when the short journey of life shall be past;  
And the valley of death shall appear,  
The light of his love shall around me be cast,  
And on his dear soil I'll lean to the last,  
Nor his host ever lingering fear.

No more, then, this heart, let dependence oppress;  
Or the light of its happiness die;  
Since my Shepherd will soothe me in every distress,  
And my life with his goodness forever will bless,  
If obedient and faithful to Him. S. P. H.

From the Vermont Chronicle.

## APOSTOLIC MISSIONS.

Another advantage, the Apostles certainly had. Those to whom they preached had never been acquainted with a merely nominal Christianity. They had not held intercourse, for ages, with nations calling themselves Christians, and learned from that intercourse to regard Christianity as a mere system of dogmas and ceremonies, different, indeed, from their own, but of no more holy influence. The gospel did not come to them, thus misrepresented and belittled. Its truths and its name were wholly new to them, and they had to gain their first ideas of its character and value from good preaching, and good specimens of living, practical Christianity. Every pastor can feel the force of this consideration.

Again. To a very great extent, the Apostles were not entirely foreigners. They belonged to the same Roman Empire, which was the scene of their principal labors. The dominion, first of the Greeks, and then of the Romans, who were men of the same race, and had done much since the days of Alexander, to make a great multitude of the nations one, in their manners and habits of thought, as well as in government. Christianity was not brought into the empire from abroad, and maintained there by an influence which had its seat, and derived its support, and received its character and direction from a foreign country. It sprang up at home, within the empire, among such men as the empire was composed of, and who were, in a sense, at home, and among fellow citizens, in all parts of the empire. Its preachers enjoyed the advantage of being themselves a part of "the lump" which was to be "leavened," and therefore came more easily and intimately in contact with other particles of the whole mass. Other things being equal, preachers that are of the people, will always be most successful. The history of all sects shows it.

Nearly connected with this is another consideration. The Apostles did not labor to change the habits of society, any further than those habits were essentially unchristian. They did not labor to collect wandering savages round them into permanent settlements; to change their manner of life from savage to civilized; to introduce among them the peculiar habits in which the preachers themselves had been educated. Indeed, they scarce stopped to teach in detail, a code of morals; but if they could procure a hearty reception for the first principles of Christianity, they left them to transform character gradually, till it should be brought into entire harmony with the gospel; they themselves making a visit, or sending a messenger or a letter when they could. At first, the mind of the heathen was called only to a few simple but important points. On adopting these, and not on changing all his own habits, domestic and social, and re-modeling the whole frame-work of society, he was called to deliberate and decide. If on these points he decided aright, whatever else was necessary, was sure to come, sooner or later. This was an advantage, not easily attainable by modern Christians. We naturally think that every thing, in which we advantageously differ from the heathen, belongs to our character as Christians. We can scarce be made to see how much of our peculiarities is purely circumstantial, and no more essential to Christianity, than are Oriental, Chinese, or Polynesian manners. Still more difficult is it for us to separate the essential truths of Christianity, from our learned, scientific way of understanding and presenting them. We can hardly bring ourselves to suspect that the heathen can become Christians, without receiving Christianity in those forms of thought, which she has borrowed from Aristotle or Plato. Of this difficulty, so far as it relates to the mode of exhibiting divine truth, we believe that our missionaries are aware; that they labor, commendably, and with gratifying success, to overcome it; but in spite of all efforts, something of it will exist.

Once more. The Apostles did not aim directly to revolutionize the system of education, which they labored. They did not plant schools, and superintend them; gather children into them, and hire teachers for them; prepare school books; investigate and fix the orthography, etymology and syntax of previously unwritten languages; translate, print,

and circulate books; still less, teach agricultural, mechanic, and household arts. The idolater whom they addressed, had not the learning of all these to think of, as what he must do if he became a Christian. Nor had the preacher all these things to distract his mind from preaching "Christ, and him crucified." Other similar points of difference might be mentioned, but we have not room.

We do not mean to condemn modern missions as wrong, in every point in which they differ from the apostolic. Possibly, nay, probably, they ought to differ in many things which are merely circumstantial. The state of the world, we maintain, has changed; and he who would "become all things to all men," that he might by all means save some, must change his mode of operation accordingly. It is only required of him that he teach the same gospel, and in the same spirit.

The foregoing remarks suggest an inquiry of great moment to the cause of missions—whether far greater success would not attend a more apostolic mode of preaching the gospel to the heathen, than is now generally practised? We have long doubted, and have made known such doubts, that missionaries spend too much time and effort upon schools, and other things, instead of toil, persevering, and apostolic preaching of Jesus Christ, and him crucified. Is there not room to learn wisdom from example and experience, upon this subject?—Ed. Sec.

ANECDOTE.—A gentleman in Kentucky, not long since, who was speaking much in praise of Governor Edwards, as Kentuckians generally do, that knew him best, said, "When Gov. Edwards was a young man, he was in company one day, where I was reading Paine's Age of Reason, so called, to a number of young folks. He stepped up, and asked me what I was reading. I told him Tom Paine. Said he, you are certainly doing a great injury to these youth; and immediately commenced an argument in defence of the scriptures; and," added he, "I was never so whipped with argument, as on that occasion. But I never read the book again."—*Pioneer*.

## From the Literary and Theological Review.

The following is an extract from the Editor's introductory article:—

Nothing can be more unjust, than to bring the charge of intolerance and uncharitableness against the opposition which is thus given to what is deemed erroneous in theological sentiment. There may be, indeed, and too often is, intolerance and uncharitableness in opposing error. When an attempt is made to abridge the personal right of others to form and publish their own opinions, or to suppress a wrong tendency by force, this is intolerance. When the motives of an opponent are suspected, his opinions misconstrued, or when his religious state is pronounced not right, because his belief is not so, this is uncharitableness. But it is not uncharitableness for one to be open, earnest, and decided in opposition to error, while he concedes that there may be antitheses in the breast of those who hold it, which may render harmless to them, what will be ruinous to others.

Most cheerfully then can we subscribe to the fearless declaration of Colridge, that "as far as opinions and not motives, principles and not men, are concerned, we neither are tolerant, nor wish to be regarded as such." In the same noble spirit he affirms, "As much as I love my fellow-men, so much, and no more, will I be intolerant of their heresies and unbelief; and I will honor and hold forth the right-hand of fellowship, to every individual who is equally intolerant of that which he conceives as such in me."

Our remarks on this whole subject would be very incomplete, unless we should add, that the interest and effort for evangelical truth, which we have now been vindicating, can be pure and just only when they proceed from an experimental, and not merely theoretical, knowledge of the doctrines of the Gospel. There is a certain kind of interest in these doctrines often manifested by those who have no personal experience of their power. Such persons often evince a blind reverence for the doctrines of faith, as handed down from their ancestors, or a bigoted adherence to them as established by their church, or a pharisaical pride of orthodoxy in holding them, or a sublime and philosophical enthusiasm about them, on account of the speculative truth they contain. But the true Christian loves and cherishes the doctrines of the Gospel, because he has joyful experience of their efficacy in satisfying the heart, and because he knows they may be in others, as in himself, the seed of a new and divine nature.

Those who are strangers to the power of the Gospel upon their hearts, cannot possess any adequate knowledge of its doctrines: for though faith cometh by hearing, yet it is upon faith, as a living foundation stone, that the super-structure of vital knowledge, as of all Christian excellence, must be reared. The inward experience of the truth of the Gospel, purges the intellectual eye, and gives it that singleness, without which nothing is rightly discerned, and the whole body is filled with darkness. If, then, we would attain to higher and better views of the great system of Christian doctrine, we should first resort to the closet, and seek by prayer and devout contemplation, to taste and enjoy the fruits of religion. It is not with the things of God as with human things, that distinct knowledge must go before strong affection; but the reverse. "Divine things," says Pascal, "are infinitely above nature, and God only can place them in the soul. He has designed that they should pass from the heart into the head, and not from the head into the heart; and so, as it is necessary to know human things, in order to love them, it is necessary to love divine things in order to know them."

But it is most of all necessary that those who would rightly engage in defending the truth, should themselves have deeply felt its power to subdue their selfish and earthly passions. Those only are qualified for a service so important and dangerous, whose whole minds are moulded to spiritual frame and temper, through the transforming influence of the doctrines of the Gospel. The ambitious, envious, vindictive, contentious, denunciatory spirit often exhibited by the professed champions of orthodoxy, proves that they themselves are not of the truth, and have no title, therefore, to undertake its defence. There is nothing in the world more incongruous, than for men to be deeply concerned in charity, and yet themselves to be filled with all uncharitableness, burning themselves with unholiness, passions, and enkindling them in others. Against such men, there might be urged as pungent an argument of inconsistency, as Paul urged against the Jews,—"Thou therefore, that teachest others, teach thou not thyself?" Do you indulge in hatred, who are zealous for that religion whose first command and great end is love? Do you, who make your boast of a more pure and uncorrupted Christianity, exhibit less of the dispositions it requires, and more of those it forbids, than other men?

Having already said so much in favor of contending for the truth, when truth is the real object of the contest, we may be allowed to speak freely here

• The Friend, p. 80, Am. Ed.

against controversies, which only turn upon questions in divinity, while they really spring from selfish passions. Such controversies have ever been, and still are, the reproach of Christianity. Instead of tending to elucidate the doctrines of religion, they render them only more obscure, by hiding them in the dark mazes of polemic subtlety and equivocation. Instead of promoting that higher unity of spirit which Christianity aims to produce, they sever even those lower ties of natural love, by which society is bound together, and invade the peace of neighborhoods and families. They bring the sacred mysteries of revelation into so familiar a discussion, that all reverence for them is destroyed, and they cease to afford spiritual nutriment to the soul. In this way, they injure the cause they are professedly designed to promote, and more than all other things together, bring it to a stand. As the contest proceeds, and the disputes, at first prudently worn, are thrown off, and every thrust forth its serpentine head, and huffed its contumacious fang, a scene is often witnessed, at which the enemies of religion rejoice, and its friends hang their heads. In view of the alterations, revivings, and the hundred nameless inhumanities practised by such disputants, one sometimes feels compelled to interpose with the apostolic admonition, *if ye bite and devour one another, take heed that ye be not consumed one of another.* What wonder is it if the Heavenly Dove be frightened away from scenes like these: for she hath no gall in her breast, no crooked talons or beak wherewith to strike or contend, and dwells only with the sons of peace.

But these evils would be prevented, if all who concern themselves for the truth, should have first taken to their own bosoms, and have themselves experienced its sanctifying work. Were the true form of doctrine not merely perceived intellectually, but wrought into their souls, it would expel every unholiness, passion, and produce every Christian grace. They would then no longer be impetuous, boastful, or denunciatory; but in meekness instructing those that oppose themselves, if peradventure, God would give them repentance to the acknowledgement of the truth. Like Baxter, they would be as ready to die for charity, as for any article of the creed.

It was said by one, who wrote concerning the endless minutiae of the fathers, in the Arian and Nestorian controversies, that *illis temporibus res ingeniosa facta esse Christianum—in those days it was an ingenious thing to be a Christian.* Truly, it is no less so in our own day, if one must be able to follow some theological controversialists through all their intricacies and labyrinths, in order to his being a Christian.

## CLAIMS OF AGRICULTURE.

The following essay, by a lady of Indiana, distinguished among the literary pioneers of the west, is entitled to the Premium proposed in the Farmers' Reporter. The cause cannot but prosper—even in the back woods—that has the lips of persuasion so eloquently enlisted in its behalf.—*Lit. Dig.*

"If we were asked what, more than all other human means, would avert from our beloved country that final decline in which the glory of the proudest republic has sooner or later set, we would unhesitatingly reply, the encouragement of agriculture—a policy indeed worthy of a people, whose highest boast is not that their gorgeous banner floats on the winds of every clime, but that no stain is borne upon its folds—a policy requiring no maneuvering, no diplomacy, but broad and open as the sun, pierces the lowest dell and obscurest paths of the whole earth.

"The limits of a newspaper column, to a whole view of the subject, are somewhat like a map of some square inches, to a delineation of an immeasurable and magnificent universe. The benefits of agriculture are boundless as is our free soil; it has an almost immediate bearing upon the needs of the interests of humanity; but we may not attempt to trace the thousand links by which it is connected with human happiness. We will not urge its support upon the philanthropist, as the cause of benevolence, inasmuch as it increases the sources of human comforts—we will not remind the commercial world that it is the support of commerce—we will not appeal to national pride for its claims as the *operative influence* which must clothe our land in beauty; we will not attempt to consider it in its moral and religious tendency, that sublime result from which all good must necessarily spring.

"Virtue is a pillar upon which our national edifice may rest forever, in defiance of the tempests or the decay of time; and among all the pursuits of man, there is no other that has so salutary and ennobling an effect upon human character, considered either individually or in mass. While the increased means of subsistence lessen those crimes, which are so frequently induced by that strong need under whose iron pressure, men grow desperate—while the lofty spirit of independence is cherished throughout a land, by the improvement of its resources—while the holy sentiment of patriotism is more generally diffused by an influence, that renders the homes of all, garrets of abundance—sweet sanctuaries of quietude, upon which no unbidden foot may intrude, the abstract occupations of the practical agriculturist, have a direct tendency to foster all the better feelings of his nature.

"An undevout astronomer is mad! May not the sentence be equally passed upon him, who, a familiar laborer in the temple of nature, becomes not a worshipper of the Almighty architect? While man, dwelling in the crowded city, feels the higher capabilities of his soul dimmed by the moral dust of his thronged paths—while amid the pursuits of commerce, the generous impulses and warm sympathies of his heart are crowded back upon it by the selfish vices and corrupt principles, with which he comes in hourly contact, and the native delicacy of his feelings is destroyed, in the frequent collision of selfish interests, the husbandman goes forth upon his daily path amid the thousand benign and elevating influences of the natural creation. His harmonies are all around him, and their every tone reveals a God of power, of wisdom, and of love. His immediate interests intimately connected with the laws of the seasons, they cannot but remind him of the Being by whose power they are governed. How shall he forget his dependence upon God being, when the seed he plants in the earth must there wait the direct operation of his productive laws? When the shower that would alone refresh his parched fields, can be looked for through no human agency; nor the clouds scattered from the sun, that must ripen his harvests. This led to adore his Maker, the whole train of moral virtues must be involved in this sentiment alone, but the chain of results is strengthened by complicated links.

"While the harmony of a mind, to which the physical system, rendered healthful by active labor, imparts a correspondent tone, is peculiarly favorable to those domestic affections which not only brighten the humblest destiny, but have a talismanic power to preserve the soul from contamination, the pursuits of husbandry are calculated to perpetuate the kindred ties, from which these affections spring. The quiet but active vocations of agriculture at once allay the feverish and restless impulses, and obviate that stern necessity, which so frequently bears the household band early away from the family hearth and heart, to lose perhaps the brightness of pure and deep natures in the strife of life, and to return—if indeed they may return at all—with hearts, whose broken and shattered cords can no

longer respond to the holier tones of earth. In the peaceful dwelling of the husbandman, they who cling around his knees in infancy, are still found in the season of youth, with all its fervid affections, and deepened feelings, assembled around the winter fire, a virtuous and happy band, upon whose hearts no moral shadow has fallen; and when they at last go forth upon the world, they go with principles strengthened by years of domestic cultivation, and with habits formed to purity and to usefulness.

"Literature may exalt our intellectual character, and genius may give many a blazing name to our scrolls of glory, but agriculture will render us a nation of that proudest name under the whole heavens, practical Christians."

## HYDROGEOGRAPHICAL MAP.

I have recently seen, and have been much pleased with a map of a new construction, invented, as I believe, by Rev. Gardiner B. Perry, of Bradford. This map goes by the name of Hydrogeographical, or Water Map. Its peculiarity consists in the parts representing the land being raised; that which represents the water being depressed, with a rim on the outside, for the purpose of holding water or some other liquid, so that the oceans, seas, lakes and rivers become real water, and thus a more lively and impressive idea of the actual state of the earth, is produced in the mind of the learner. On these waters, little miniature vessels are made to sail, and to carry their cargoes of produce from one port to another, in every part of the world. In the more perfect maps, the rivers are filled by means of a fountain, a little raised, and the waters are made actually to flow down the channel—the tide made in some degree to flow. The mountains are elevated, and various other circumstances in nature, in a striking manner illustrated. These maps have been used upon trial, in the Merrimack academy, under the care of Mr. Sylvanus Morse, for a year or more past, and are found to answer the highest expectations concerning them. A new impulse has been given to the study of Geography, and it is believed, a much more accurate and permanent knowledge is obtained by the students, than could, in any other way, have been acquired in the same time. For this invention, Mr. Perry has, or intends, as I am informed, to obtain a copy and a patent right; and I think it must be regarded as among the most happy inventions of modern times, connected with school education.—*Boston Lyceum.*

## THE UNBELIEVER.

I pity the unbeliever—one who can gaze upon the grandeur and beauty of the natural universe, and behold not the touches of his finger, who is over, and with, and above all; from my very heart I do commiserate his condition.

The unbeliever! one whose intellect the light of revelation never penetrated; who can gaze upon the sun, and moon, and stars, and upon the unending and imperishable sky, spread out so magnificently above him, and say all this is the work of chance. The heart of such a being is a drear and cheerless void. In him, mind—the god-like gift of intellect, is debased, destroyed—all is dark—a fearful chaotic labyrinth—rayless—cheerless—hopeless! No gleam of light from heaven penetrates the blackness of the horrible delusion; no voice from the Eternal bids the despairing heart rejoice. No fancied tones from the harps of seraphim arouse the dull spirit from its lethargy, or allay the consuming fever of the brain. The wreck of mind is utterly remediless; reason is prostrate; and passion, prejudice and superstition, have reared their temple on the ruins of his intellect.

I pity the unbeliever. What to him is the revelation from on high, but a sealed book? He sees nothing above, or around or beneath him, that evinces the existence of a God; and he denies—yes, while standing on the footstool of Omnipotence, and gazing upon the dazzling throne of Jehovah, he shuts his intellect to the light of reason, and DENIES THERE IS A GOD.—*Chalmers.*

## HOW TO MAKE SKEPTICS.

Mr. Editor: A few weeks since, your correspondent, "A Teacher," related, under the title, "How to Make Skeptics," an account of a young man who was made a skeptic through the neglect of his teachers; whose negligence convinced the young man that "he (the teacher) did not believe what he was teaching." To show that "A Teacher" is not a faithful teacher, I send you the following extract from a manuscript Sabbath School document written nearly three years since:—

"It is better to entrust the children to such as make no pretensions to religion, than to lukewarm Christians; they are not able to exert half so much influence. If you wish to make your children believe there is no reality in vital religion, commit them to the care of a professor who neglects the meetings of the teachers, neglects to make himself acquainted with the Sabbath School lesson, is half of the time absent from his class, is always tardy, hurries over the lesson with no practical remarks, acts as if he thought they had no personal interest in what he learned, finds nothing to do after they have gone over with their lessons, and appears to be indifferent whether they are serious or trifling. This is the surest way to make Infidels.—Lukewarm Christians have made more Infidels than all other causes united. Infidels are usually found only in Christian lands, where they judge of religion by its unworthy professors."

*Fossil Shells on the Table Land of Central India.*—A circumstance which may prove highly interesting to all lovers of geology has lately been brought to light by the discovery of a bed of fossil shells (marine?) in a good state of preservation. Accident, as usual in discoveries of this kind, led to their detection. A well had been sunk some fourteen years, by a native, half a mile distant from Sangor, beside the road leading to Jubblepore, and with the stones turned out of it he erected a small hut for his workmen, little dreaming at the time he was digging up such geological treasures. A man the other day seeing something unusual in a lump of the limestone of which the hut was built, dragged it out, and took it to his master, Mr. Fraser, who immediately recognized it as being a shell; so interesting a fact could not be lost sight of, and means were immediately taken to follow up the discovery; on searching the walls of the dwelling, several other stones equally rich in shells were detected, and the owner of the ground being questioned, stated, they came out of the well, about half way down; but earlier proof was not to be obtained, from the sides of the well being stored up with large blocks of sandstone. To allow a point of so much importance to remain in doubt would have been highly culpable, and Dr. Spry immediately set about sinking a shaft parallel to the well, that the locale might be effectually set at rest. After sinking through basalt, both soft and hard, he came, I understand, upon a bed of soft fatty red soil containing modules of lime, and presently reached the anxiously-sought limestone bed, from which he had the satisfaction of obtaining some rich specimens of shells. The bed is formed exactly seventeen feet below the present surface. The shells are of different sizes, some nearly as long as the hand, and all of them are what is termed reserved shells.—*Mofussil Ukbar, July 20.*

## SCHOOL BOOK DEPOSITORY.

F. J. HUNTINGTON,

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KEEPS constantly for sale a great variety, including every article necessary for the use of our Winter Schools, which he offers on the most reasonable terms. Teachers and Merchants respectfully invited to call and examine for themselves. The following is a catalogue of part of his stock.

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Adams' and Gould's Adams' Latin Grammar, Levis' and Colomb's French Grammar, Bolmar's and Le Brun's Telemachus, Bolmar's French Phrases, do. Perrin's Fables, French First Class Book, and Charles XII., Goodrich's, Buttman's, and Fisk's Greek Grammar, Negris' Modern do. Donnegan's, Grove's, and Pickering's Greek and English Lexicon, Lempiere's Classical Dictionary.

Greek Testament, do. with Knapp's Notes, Graza Majora and Minor, Greek Reader, Valpy's Homer, Potter's Grecian Antiquities, Goodrich's Greek Lessons, Jacob's and Walker's Latin Readers, Goodrich's and Cleveland's Latin Lessons, New Latin Tutor, Key to do. Gould's, Ogilby's, Cooper's, and the Delphin Virgil, Gould's Caesar, do. Horace, do. Ovid, Folsom's Livi, Anthon's Salust, Cicero's Select Orations, Cicero de Oratore, and de Officiis, Historo Sacra, Liber Primus, Phaedrus.

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Goodrich's, Hale's, and Webster's History of the United States, Worcester's and Robbins' Universal History, Farley's First Book of History, do. Second do. do. of the World, Whipple's Compend of History.

The Maitre Brun School Geography and Atlas, Parley's, Woodbridge's, Woodbridge and Willard, and Olney's do. Murray's, Greenleaf's, and Smith's English Grammar, Webster's, Cumming's, and Emerson's Spelling Books, Galloway's Child's Picture Defining and Reading Book, Worcester's Primer, Daboll's, Adams', Colburn's, Emerson's, and Smith's Arithmetic, Testaments, School Bibles, &c. &c.

ALSO,

Loring's 12 inch Celestial and Terrestrial Globes, Holbrook's Apparatus for Schools, and Orrerys for Lyceums and Academies—the latter showing by the addition of wheel work moved by a crank, the relative motions of the planets, and their distances, magnitudes, &c. accompanied by Burritt's Geography of the Heavens, illustrated by an Atlas, if desired. Quills, from one shilling to three dollars per hundred; Writing a 4 Letter Paper, Writing and Cyphering Books, Copy Slips, Slates, Lead and Slate Pencils, Pen-knives, &c. &c.

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Wm. W. Ellsworth,	Martin Cowles,
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Merrick W. Chapin,	Samuel Kellogg,
James B. Hosmer,	Daniel Hopkins,
Nathan Morgan,	Charles Sheldon,
Henry Hudson,	Henry A. Perkins,
Roderick Perry,	Henry A. Perkins,
Edward Watkinson,	Joshua P. Burnham,
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